2;Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

PREFACE

Any group of people who have been able to preserve even some of the beliefs and customs of their ancestors of three and a half centuries ago in the face of intense, largely continuous pressure to abandon them merits the interest and attention of the social scientist. The Delaware Indians of Oklahoma are such a people — a people who only today are finally relinquishing a cultural tradition old in the time of John Smith and Henry Hudson.

Despite the wealth of documentary material dealing with Delaware culture, no comprehensive description of its early form has been written. Herman has recently reconstructed the early historic culture from documentary sources; her study, however, is not comprehensive.[1] Kinietz has attempted "to assemble and analyze data on the culture. . . from the earliest white contact to the present, with a view to determining what changes have taken place in their culture, when, and why."[2] Unfortunately, this analysis was only partly successful.[3] Several aspects of Delaware culture have received adequate treatment. The religious beliefs and practices, particularly of later times, have been described at length.[4] Delaware language has been described and analyzed,[5] and the Walam Olum or Red Score has been discussed extensively.[6] Apart from Kinietz' preliminary effort, there has been no attempt to describe or analyze Delaware acculturation. Likewise, no consideration has ever been given to the final phases of Delaware acculturation, or assimilation, particularly the part which the Delawares are playing in what has been termed the Pan-Indian society. The aims of this study are, then, to reconstruct the early historic culture of the Delawares, to describe how it changed under the impact of Euro-American civilization, and to explain, at least in broad terms, why the changes took place.

This study was originally prepared under the direction of the Department of Anthropology, University of Michigan, in partial fulfillment of the requirements of the Doctor of Philosophy degree. New data have altered the original dissertation to some extent, although the organization and conclusions remain essentially the same. Two chapters were deleted and included in others, and a map has been added.

During the summer months of 1951 and 1952 an ethnographic study was made of the Delaware Indians in Oklahoma. The cost of this field work was borne in part by funds provided by the Ford Foundation and administered by the Department of Anthropology, University of Michigan. I gratefully acknowledge this assistance. I particularly want to thank

[1] Herman, 1950, pp. 45-77.
[2] Kinietz, 1948, p. 15.
[3] Speck, 1948, pp. 723-34.
[4] Speck, 1931; Harrington, 1931.
[5] C. F. Voegelin, 1948; C. F. and E. W. Voegelin, 1946.
[6] Brinton, 1885; Lilly, 1944, pp. 33-40; E. W. Voegelin, 1940, pp. 28-31; Lilly, *et al.*, 1954. See Griffin, 1955, for a review of the preceding volume; Newcomb, 1955, pp. 57-63.

4: Tantaquidgeon E-5 (1930) 1942
NM7 Delaware NM7

FOREWORD

THE PRESENT PAPER represents an addition to the series of studies projected by the Pennsylvania Historical Commission on the life of the Indian peoples once resident within the State. This phase of the research program was planned some years ago by the Department of Anthropology, University of Pennsylvania, and carried out, in part, with the aid of funds supplied by the Commission.

The author of the study deserves a special recognition through qualities she possesses by nature and birth for the task undertaken. Born and reared in the environment of a Mohegan Indian home in Connecticut, she had the advantage of association in childhood with her grandmother and other old women versed in tribal traditions of plant and herbal medicines. Without having had the privilege of a technical training in botanic taxonomy, Miss Tantaquidgeon thus acquired a knowledge of identification of growing plants and their curative qualities and folklore. Her contribution is one that presents the latter rather than the former aspect. With this background of information on the plant lore and medicines of the Mohegan of southern New England, the author was well fitted for the work of studying the Pennsylvania-New Jersey area, and the curing practices of the Delaware. The flora and folklore of both areas and groups are not those of distinct types.

Accordingly, when in 1928 Wi·tapanóxwe (James C. Webber), whose medicine practice is the basis of this study, appeared in Philadelphia and became the object of investigation at the Department of Anthropology, University of Pennsylvania, the project was conceived and developed, leading to the collection of the present material. Miss Tantaquidgeon's training in comparative ethnology and lifelong interest in Algonkian nature-curing, placed her in a position to seize the opportunity. In the ensuing three years she worked at the recording of Wi·tapanóxwe's knowledge and theories as occasion offered.

The essay presented has limits in scope, some of which will appear more obvious to ethnologists than to others. It is not a study of a national stereotype medicine practice of the people we choose to designate as the Delaware Nation, but rather a sounding and analysis of information possessed by one typical practitioner in the healing profession. Individualism is indeed a trait of Pennsylvania Algonkian native culture in science as well as in character, even though the Delaware Indians are appreciably more institutionalized than the Algonkians formerly lying north of them. It may be expected that any Delaware phase of native "science" will show affinities with Iroquoian phases

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

121 An explanation is also needed to account for omission in the present study of treatment of the Peyote cult which has invaded the religious complex of the Delawares in Oklahoma. Within the past fifty years a considerable number of families have been converted to this much-discussed, I may say, much-maligned, doctrine of psychophysical therapeutics. The Peyote creed has therefore become an element in the religious life of the tribe. Its history may be simple as an acculturation, but its elements under modification in the minds of its Delaware converts with their old spiritual system in the background remains a subject for research. This has been undertaken by Dr. V. M. Petrullo and the results have become available in his dissertation.[4]

008 In carrying out the purpose of studies projected among the various bands of the Delaware Nation in Oklahoma and Ontario, several sources of coöperation deserve mention, namely that afforded me by Dr. George G. Heye, Director of the Museum of the American Indian, New York, in securing specimens to illustrate the performances; by Mr. H. H. F. Jayne, University Museum, University of Pennsylvania, and several private collectors, Mr. S. W. Pennypacker II, Mr. Robert Riggs and Mr. Earl Horter of Philadelphia. A collection of articles illustrating Delaware religion in ethnology is also on loan exhibition by the writer in the rooms of the Delaware County Institute of Science, Media, Pennsylvania. To Miss D. M. Spencer, Dr. H. Wieschhoff and Mr. L. C. Eiseley I am indebted for cooperative aid.

[122] The Committee of the Faculty Research Fund, University of Pennsylvania, has awarded several grants, gratefully acknowledged, for field work in Delaware-Munsee religion among the bands resident in Ontario.

To Mr. Frank T. Siebert, Jr., University of Pennsylvania, I am also indebted for valued assistance in checking over the texts and translations, and my discussions of rites and tales, with his field notes.

114 Before proceeding to the subject matter of my study, one more comment upon the character of ancient documentary

[4] V. M. Petrullo, "The Diabolic Root, A Study of Peyotism, the New Indian Religion Among the Delawares." University of Pennsylvania Press, Philadelphia, 1934, pp. 1-185.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

agree with Harrington calling them Munsee and treating their ceremonial habits as allied properties of the Munsee tribe as such. Investigation in this direction still remains to be carried on systematically among the Munsee groups, and is being pushed by the author under grants awarded by the [12] Faculty Research Fund of the University of Pennsylvania since 1932. Acknowledgment is made to this body for Grants No. 50 and 93 which were used in beginning Delaware-Munsee research and securing comparative material to elucidate some questions raised in the study of the Oklahoma band.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

FOREWORD

IN offering this volume of source material to serious-minded readers, as well as to that widening circle of students of American ethnology and the history of religions, it is hoped for one thing that by it the literature on the religious aspect of life of the Indians of eastern North America, far too long neglected by investigators of our schools, will be elevated to a station worthy of consideration alongside the beliefs and ceremonies of native peoples in other culture areas of the continent.

Aside from my acknowledgments to Wi·tapano'xwe, whose genial spirit and fertile mind were the *sine qua non* of the study, I rejoice in expressing them also to certain others; to Albert Cook Myers for having advised me so opportunely in 1928 to apply to the Historical Commission of Pennsylvania for a research grant the very week the Great Spirit sent Wi·tapano'xwe to my office in search of employment; to Dr. H. H. Shenk for his confidence in my ability to carry on the task and for his generous compliance with my desires in connection with it, many of them whimsical I am sure; to the members of the Historical Commission for the absolute liberty granted me during its progress as to time and manner of work; to Florence Insley Speck for the encouragement rendered in her deep respect for and interest in the motifs of Delaware religious performance; to Gladys Tantaquidgeon for her constant encouragement and counsel, and for the indexing, and to Dr. William J. Phillips for critical reading of the manuscript. Indeed, those many individuals vested with administrative authority in the state who have lent their approval and support in various ways to such a project as this one, intended to be of permanent value to our learned posterity, also deserve commendation for their part in the undertaking.

F. G. SPECK,
University of Pennsylvania.

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